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ABSTRACT

This is a handbook for churchmen who are concerned about community colleges. The information presented covers many aspects of campus ministry at community colleges, factual material about community colleges, and methods of becoming acquainted with the local community college. How to establish a campus ministry, and how this campus ministry should relate to phases of campus life, such as community services, counseling and health services, student activities, and the instructional area are discussed. Other information refers to emphasizing ministry to the faculty, policy-making, and the role of the churchman as interpreter. Some assumptions regarding potential church-college relationships are: (1) community colleges and churchmen have in common the commitment to community services; (2) community colleges will be more receptive to ecumenical than parochial approaches; (3) religious clubs and programs seem no longer practical or appropriate; (4) the church and community college can contribute to and enhance each other's programs; and (5) the church will have to take the initiative in this effort. (RN)

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HOW???? WHY???? HOW???? WHY???)???? WHY???? HOW????

WHY???? HOW???? WHY???? HOW???? WHY???? HOW.... WHY???? HOW???? WHY????

ED 065109

There's a COMMUNITY COLLEGE in my town

What do I do now?

UNIVERSITY OF CALIF.
LOS ANGELES

AUG 9 1972

CLEARINGHOUSE FOR
JUNIOR COLLEGE
INFORMATION

JC 720 168

A handbook for Churchmen concerned about Community Colleges

Prepared by Ms. Mary Alice Geier, Coordinator for
CAMPUS MINISTRY with COMMUNITY COLLEGES in Southern California
5250 Santa Monica Boulevard, Los Angeles, California 90029

A Cooperative Venture of
United Methodist Church & University Commission
United Ministries in Higher Education and
Lutheran Campus Ministry Council

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ABOUT THE AUTHOR:

Mrs. Mary Alice Geier, whose professional career with the Church in Higher Education began in 1943 as Minister to Congregational Students at the University of Minnesota and included a similar position at the University of Arizona, then Associate Executive Secretary for the Student Volunteer Movement, has been since 1962 Campus Minister at Los Angeles City College, working through the cooperative Protestant Inter-Church Fellowship and the University Religious Conference.

Beginning in 1967, some staff time was given to developing a network of relationships between Community College personnel and Churchmen, with annual conferences bringing together faculty and clergy. Since July 1, 1971, the focus of her work is a regional CAMPUS MINISTRY with COMMUNITY COLLEGES in Southern California.

IF

1. Your denomination has designated you the "NEAR CAMPUS PASTOR" or the "CONTACT PASTOR" for a public, two-year Community College in your vicinity.

2. A Ministerial Association or Council of Churches has commissioned you, and/or your local church has released some of your staff time to "see what can be done at _____ College with Protestant students."

3. You discover that at least ten of the recent high school graduates from families in your congregation are enrolled at the local Community College, and you ask yourself, "what is the church's ministry to them at this stage in their lives?"

4. High School young people are asking your advice about where they should go to college, given the high costs and high grade requirements for most of higher education; housewives in your congregation are looking for satisfying outlets and new career opportunities, and you need to know more about possibilities for training and self-enrichment for them.

5. Your past experience with CAMPUS MINISTRY, as a student, staff person, commission members, leave you still uninformed about Community Colleges, and what form Campus Ministry might take with them.

6. You are looking for program leadership assistance for youth ministry, adult education, teacher-training projects in your church.

7. You are personally concerned and/or serve on church/community committees mandated to understand and serve the needs of the less-advantaged citizens of your "wider parish."

8. You have an excitement about the teaching-learning process, have experienced "learning as a religious experience," and would like to be more involved in the educational enterprises of your community.

9. There's an election upcoming for Trustees for the local Community College district, and you want to be an informed voter.

10. You believe that Christian citizenship involves raising ethical questions and sharing in decision-making with the public institutions serving your community.

THEN

THIS HANDBOOK

IS FOR YOU

THERE'S A COMMUNITY COLLEGE IN YOUR PARISH

GEOGRAPHY-WISE

With a compass, make a circle around your church extending five or ten miles in all directions. You may have found more than one Community College!

If you make a map of your parish based on residence of your membership, which probably encompasses a wider range, you are sure to find several public two-year Community Colleges serving your "community of concern."

(INSERT YOUR MAP HERE ..... geography-wise is what you will be!)

PARTICIPATION-WISE

Total up the number of people in your parish whose vocational, everyday lives are in some way lived within or affected by the Community College, ITS programs and its policies.

young-people-who-are-students (recent h.s. grads); persons taking one or two classes for cultural enrichment; professionals, para-professionals, updating themselves
business men taking evening classes to improve skills;
employed persons re-training for new jobs;
faculty or staff at the college;
Trustees and members of Community Advisory Committees;
decision-makers for the college district;
Parents of young-people-who-are-students, concerned with what happens to their youth through the educational process,
the footers-of-bills.

STATISTICS: WHO (you may want to add a page here listing names) and HOW MANY?

WHAT PROPORTION OF YOUR CONGREGATION DOES THIS REPRESENT? _____%

RESPONSIBILITY-WISE

It is conceivable that the above exercise showed very little direct involvement for your particular church,

BUT WE ASK:

Are your parishioners tax-paying citizens? Does their vote in election of trustees and on bond issues help to decide the quality of education in the community?

A pastor of a church across the street from such a campus said: "We have no student members, only older folks," indicating that his church thereby had no responsibility to or for the Campus Ministry.

Do you believe that "the church exists primarily for those who may never darken its doors?"

Do you take seriously the mandates of all major denominations toward racial justice and equal opportunity, toward meeting needs of urban society?

THEN, you will feel a clear responsibility toward these

OPEN-DOOR COLLEGES OF THE PEOPLE, whether or not many of your own youth are there.

THERE IS A COMMUNITY COLLEGE IN YOUR PARISH! 1

Behavioural scientists suggest that one's INFLUENCE with any person, or the INFLUENCE OF THE CHURCH on some "community"

is in direct proportion to the DEGREE of UNDER-STANDING of that person, or of that "community."

Undertaking an Understanding

To under-stand
To stand-under; to sit at the feet of, or among

A different posture, perhaps than you are used to holding!

If you are in a hurry to over-see.....
direct....prescribe....promote.....

then This Handbook may disappoint you.

Gaining an UNDERSTANDING of and empathy for the COMMUNITY COLLEGE in your parish is time-wise the longest and most significant part of the process we recommend.

Instead of giving out ANSWERS
(For questions nobody has asked!)

you will be asking a lot of QUESTIONS
for INFORMATION ABOUT ....
for INSIGHT INTO.....

and, eventually, for RAISING ISSUES that may result in action, a very positive part of your MINISTRY OF UNDERSTANDING.

Mostly, you will frame these questions <u>for your own exploration</u>, then keep your ears open to clues as to the various perceptions the multi-faceted community has about its college.....the college has about itself.....and the students-who-are-its-clients have about what happens to them there!

Along with INFORMATION-GATHERING, you will try to practice this EAR TRAINING.

THERE ARE THINGS YOU CAN READ for information about the Community College movement and about your particular college. The next two pages of this Handbook give some of this. The Bibliography section lists other pertinent material you can find in your local library or borrow from the Regional office.

You can pick up descriptive literature from the offices at your college or at the District office.

THE STUDENT NEWSPAPER, to which you can subscribe, or pick up for free in convenient carrels around the campus, usually published twice a week during the school year. Bear in mind that these are produced as part of the instructional work of Journalism students, not as polished public relations pieces for the college. Thus this exercise may serve the EAR TRAINING as much as the INFORMATION-GATHERING function. On some campuses there may be occasional papers put out by special interest groups (Ethnic clubs, Women's Movement, etc.) and literary magazines.

You've got to know the Territory

Excerpts from: JUNIOR COLLEGES IN AMERICA

The Two-Year Stretch

by Frank G. Jennings

... whatever the inadequacies of other educational institutions below and above, the community college sees itself becoming the sovereign "people-changing institution" through which citizens of all ages and conditions will find their way into, and discover how to remain securely within, the mainstream of our national life.

In the fall of 1969 something happened in the lower reaches of higher education which will find a small place among history's footnotes. More students enrolled as freshmen in the junior and community two-year colleges than in the four-year institutions in the United States.

The glorious desire of the best of community college educators is to create in their institutions genuine "people's colleges." They want to fling wide the golden door of opportunity to all and keep it open for each lifetime. They want no man or woman to be denied access to any of the rungs of the magic ladder of social mobility. They are convinced that education has the master patent on that instrument. They are persuaded that they can teach occupational skill while bootlegging liberal arts into vocational curricula, and thus produce literate and gracious tax-paying citizens. They are possessed of a courageous assurance that they can do what the high school failed to do, and what the four-year college is not prepared to try. And so they build an all-purpose and infinitely expandable curriculum.

Some of these educators see the community college as the heart and mind of the community: an all-purpose institution characterized more by good works than good location, offering remedial education to the intellectually walking wounded of the ghetto, providing retraining for the technologically displaced, offering inspirational and occupational therapy for the discarded and the aged, involving its own students of whatever age, sex or condition in community affairs, by monitoring police performance, assessing housing needs, examining transportation requirements, battling environmental despoliation, and all the while living the good life as they make a good society.

Over the past half century we have been witnessing what might well be the creation of a new social invention within higher education, in the attempts of these institutions to become "the people's college."

The community junior college is primarily, even exclusively, a teaching institution. It seeks, with varying degrees of success, to recruit men and women who want first and foremost to teach, to instruct, to facilitate learning, to make discovery happen, who do not want, for a variety of reasons, to "commit research."

No experience in futurology is needed to predict that the community colleges will increase in importance: they are the surest growth stock on the educational exchange. The view from the statehouse will be upon a most lively constituency. An increasing number of community college students will be of voting age and will have acquired (often under curricular urging) the habit of voting. More than this, the local legislator will often find these students, in contrast to the students and alumni of the four-year colleges, to be his natural allies. They will come from the blue-collar and white smock homes of the lower- and middle-middle class in greater numbers than from homes that could be called either affluent or deprived. They will be moderately upwardly mobile, hence not much given to adventure or enterprise in politics. In this they will follow the traditional pattern of the citizen who now terminates his formal education with a high school certificate, who generally accepts things as they are, is stoically patriotic, distrusts the distant federal government along with all things "big," and develops strong local loyalties. Such citizens are the central strength of state and county political parties. In the near future they will constitute the new alumni of the community junior college. Their ties will be stronger than the sons of Alma Mater, because <u>their</u> college will be in and of their home community.

(Article in CHANGE magazine, March-April, 1970)

LIFE SITUATIONS of STUDENTS

--From an article in the Winter 1971-72 issue of CHANGE, by Arthur M. Cohen and Florence B. Brawer, entitled "The Community College in Search of Identity".

...Consider the students--clientele is a more accurate term: drawn by an almost no-holds-barred open-admissions policy (especially in the public ones, with many of the privates forced to follow to meet the competition); drawn to an institution that is tax-supported, oriented to its parent community, and focused on job or career training, with the added promise of a bonus in college transfer credits for all who can qualify, as well as a putatively college-parallel program for those who still desire a halfway-house comfort for just two more years before leaving home for good. Here they come, commuters all, recent high school graduates and dropouts, young adults now at last ready to settle down to the business of getting and holding an education, middle-aged men and women seeking the insurance of a second career, and assorted other students of all ages who like to take a course once in a while.

Some of them, perhaps 30%, have vague but earnest expectations of eventually transferring to four-year colleges and obtaining a bachelor of arts credit card. The other 65 or 70% attend for various lengths of time, then leave.

For those who have not yet earned the right to read, they shall be enfranchised through remedial courses, using whatever science, technology and advertising bring to hand. For those who are barely able to add-subtract-multiply-and divide, programmed tapes shall be provided, and slides and filmstrips; there will be comfortable carrels with computer terminals, where infinitely patient electronic voices will cozen the student through his numbers. For the student who lacks or has lost even rudimentary study and work skills, there shall be mild encounter groups in which he will discover that his hang-up is not a private curse. For those whose early-gotten family responsibilities have almost deadened ambition's itch, there shall be work-study and cooperative education programs in which they can earn while they learn. In short, whatever the student needs, a course sequence can be assembled from the available store to set him on his path upward as far as desire can take him. And where desire is in short supply, that too shall be given.

Some of the students will come from the high schools as badly damaged human goods: semi-literate, morose, not connected with the possible life the city can offer, hurt by the trap of birth in the slums and ghettos. Some may come as dropouts from the suburbs, in search of sense and order and meaning. Some will have specific needs that can be met in a week of study and instruction, such as preparing for a civil service examination.

Community service should be the keystone of any curriculum, for that's what citizenship is all about. There are so many opportunities: the tutoring of fellow students, working as teachers' aides in the elementary and secondary schools, working with community groups that are trying to define their neighborhoods and their needs, working with governmental and welfare agencies, but never as mere volunteers. Although most of the students at any one time will be job-directed, and although many of them from time to time will have only minimal contact with the college, it will always be there as a kind of social navigation center where individuals can be helped to discover where they are and how they must travel to get to where they want to be.

Cohen's book, DATELINE, '79 is in our resource library, available on loan.

The ERIC Clearinghouse for Junior Colleges is located at UCLA, Powell Library Rm. 96, Los Angeles 90024. Your Regional Office can loan you much of the research material from this office.

FACT-FINDING MISSION

First Hand - Informal

"...background reading, while necessary, is no substitute for firsthand observation and participation...Plan to visit on the campus to observe, listen, ask questions, soak up the atmosphere and get the feel of things. For an active parish pastor, this may sound like a waste of time, but you will be amazed how much you will learn by sitting in the student union, listening to conversations. Put this on your calendar, and don't wait until you 'have time'."

From a MANUAL prepared for pastors in University Communities by the Lutheran Council in the USA, Dept. of Campus Ministry, 130 North Wells, Chicago, Ill. 60606. (Cost 50¢)

See Ephesians 4:12

The efforts of others may supplement but cannot supplant personal initiative!

Before you are ready to approach the college in a semi-official way, you need to pick up as much data as possible informally. Your background reading will keep you from asking silly questions,e.g. knowing that the average age across the nation for junior college students is about 26, you won't start by calling them "college kids".

The primary source of such data: the people described on the page following the title page of this book. As part of your pastoral relationships, you can discover HOW THEY FEEL about the college and their involvement in it.

Take-a-Student-to-Lunch Week

Does your pastoral calling eve take you to a parishioner's place of business? Try affirming some young person in his "vocation as a student" by arranging to have coffee or lunch with him during his free hour on campus, no strings attached, and preferrably at your expense.

This de-institutionalizes a relationship.(He probably suspected that you want him to come to church!) But you are asking him to show his pastor around the campus and he is bound to be impressed with your interest in him and his world, and pleased to be of service to you.

An introduction by the student to a well-liked instructor will provide valuable contact for later phases of the pilgrimage this HANDBOOK describes.

Become a Student Yourself

Enroll yourself into a course for "personal enrichment". Languages, the Arts, Ethnic Studies, Ecology, courses about drugs,...almost unlimited choice. As a student member of the campus community you can learn much more than the subject matter. If you are in a class where the instructor encourages discussion, you will note sharp contrasts between your own schooldays and student-hood today.

In the best sense, you are a learner during this time of collecting informal information and impressions, so that you can plot a profile of your college.

PLOT A PROFILE of YOUR COLLEGE

You will need to be able to translate statistics into human terms.

In the Community Services CATALYST, Fall, 1971, Timothy Welch writes:

"In order to serve the community, it seems obvious that some agreed-upon description of the community must exist. The colleges continually give 'profiles' of their communities for accreditation reports and other uses, but the information as usually presented is of no practical value. That is to say, it is not readily operational.

"For example, of what use is it to know that Camelot College has a service area with a population of 75,000 eight towns or municipalities, and that its main industries are pork-barreling and parsley-growing? ...Nothing has been said of any interest to PEOPLE, and these are the objects of our concern. It is of much greater interest to know that most of the pork-barrel makers earn between 6-8,000 dollars per year, than it is to know that they make pork-barrels; it is of far greater significance to our programming and our value decisions.

"Put yet another way, community services follow people rather than functions in the community, and a community profile based on variables that suggest action is essential to any coherent plan of community services."

This is good advice for churchmen, who cannot be all things to all people. Look for the data which "follows people rather than functions," and the "variables that suggest action."

What can you find out about your college in terms of what it actually does to and for people?

"...Every encounter with campus persons, whether faculty, administrative staff, or students, presents an opportunity to discover the personal forces governing within the structure of the academic community. It is an occasion for getting to know the human dynamics of an autonomous, heterogenous institution, but one touching the lives of many people." Lutheran Manual

"...the preparation for service to this community may initially seem a distraction from your call as parish minister, but the (Community) College...is important in the life of the parish. Students and faculty often raise issues which are important for parish members to consider (e.g. the draft, educational reform, war and peace, human relationships, care of the earth and air). A pastor also needs to be alert to the campus so he can be helpful when parents need help in understanding their son or daughter." Lutheran Manual

You don't have to walk alone —

Find or develop a support community to share in this UNDERTAKING in UNDERSTANDING

Go Ecumenical —

Ideally you will be in touch with other clergy and laypersons who have expressed a concern for some "ministry" with the College.

1. From the standpoint of <u>testing your own impressions</u>, you need the FEEDBACK possible from discussion with colleagues.
   They may have picked up conflicting reports.
2. From the standpoint of <u>the college and its receptivity</u>, one churchman (lay or pastoral, no matter how good his intentions and attitudes, is suspect of parochial interests when he approaches the college somewhat officially.
3. From the standpoint of <u>building an effective Campus Ministry</u>, an ecumenical team effort is not only meet and proper but downright essential.

QUESTIONS OF STRATEGY: There are several patterns for ecumenical strategizing and joint action.

#1. The REPRESENTATIVE approach, where each church is asked for a representative to work on this particular concern (i.e. campus ministry with the Community College). The difficulties with this method stem from differing philosophies about the church-in-relation-to-educational-institutions, (See pages 22-23, PREMISES#1-4), and about the purposes of a joint program or service activity. (PREMISES #5-10)

#2. The LIKE-MINDED approach, where you draw together for exploratory conversation several clergy and lay persons (who may be faculty), probably not more than 6 or 8: You choose them on the basis of existing personal rapport and similarity of goals, beginning probably with those who claim home base in churches in the stream of cooperative religious movements. (e.g., groups represented by the JOINT WEST COAST COMMITTEE ON CAMPUS MINISTRY WITH COMMUNITY COLLEGES, pg. 8) In this way, you begin work with certain basic assumptions in common.

Share the impressions you have collected, lay on this unofficial group the sense of mission you feel, plan an approach, and divide some of the responsibilities. When the ground rules are understood, then you may issue a broader invitation for participation.

PLAN #1 might work if there is an existing structure: Council of Churches or Ministerium, which might appoint a committee along with yourself to carry this responsibility for the wider group.

PLAN #2 is possible regardless of the inter-church relationships which relate to other community issues. We tend toward Plan #2.

In the current idiom, you now have a TASK FORCE, even if you are acting alone as the OUTPOST PERSON for the Regional TASK FORCE in your area. From this point on, the pronoun Y O U in this Handbook refers to you/and/or/your task/force.

CONSULTATIVE SERVICES

Use whichever plan recommends itself to you--or if it is clear that nothing will ever get started unless you alone take the initiative, PLEASE contact the Regional Campus Ministry headquarters for suggestions. (see list below)

The Coordinator for your area will have at hand a network of relationships, can supply you with names of other "churchmen concerned" in your vicinity and with names of college faculty and administers who are aware of the Church-and-Higher Education interests.

STAFF LEADERSHIP is available for meetings with local groups of church and school persons in CONSULTATIONS. A December, 1971, Simulation Workshop on Policy Negotiations produced an educational instrument to help groups understand how decision-making occurs with a Community College district. This experience is enjoyable, provides vivid insights about major issues, and might prove more fruitful than just listening to speeches. (Write for details.)

IT IS IMPORTANT THAT YOU USE OUR SERVICES!

1. As an "outside agency" already known to the Community College leadership (presidents, deans of instruction, and Community Services personnel particularly), the Regional Office can facilitate initial contacts for you with the college in many places.

2. Reciprocally, whatever <u>new</u> contacts and plans you develop need to be carefully reported to us, in order to enlarge and up-date this network of relationship.

3. Helping <u>you</u> carry out a "campus ministry" in your own community is our reason for being.

COMMUNITY COLLEGES SPECIALISTS AMONG CAMPUS MINISTERS on the West Coast
(The JOINT WEST COAST COMMITTEE)

<u>Rev. Robert Mayo</u>, Director
The Community College Project of
United Ministries in Higher Education
(Northern California, Bay area plus)
330 Ellis Street #406
San Francisco, California 94102
(415) 441-8092

<u>In Hawaii</u>
Rev. William R. Grosh
91-012 Parish Drive
Ewa Beach, Hawaii 96706

<u>Western Regional Secretary, UMHE</u>
Rev. William E. Hallman
The Pittock Block, Room 340
Portland, Oregon 97205

<u>Lutheran Staff with Community College Portfolios</u>
Rev. Sig Lokken, 2311 Bowditch, Berkeley, California 94704
Ms. Virginia Buus, 900 Hilgard, Los Angeles, California 90024

<u>Ms. Mary Alice Geier</u>, Coordinator Campus Ministry with Community Colleges in Southern California (Joint project of Lutheran Campus Ministry Council, The Church and University Commission of the United Methodist Church, and United Ministries in Higher Education)
5250 Santa Monica Boulevard
Los Angeles, California 90029
(213) 665-5771 or 663-8566

<u>In San Diego area</u>
Rev. David Burnight, UMHE
5757 Lindo Paseo
San Diego, California 92115

<u>In the "Inland Empire"</u>
Fr. John Vandenbossche
1090 North La Cadena Drive
Colton, California 92324

FACT FINDING MISSION - PHASE II

More Official

GO TO SEE THE PRESIDENT

IT IS BEST TO GO AS A TEAM.

Make an appointment for your "task force to have informal conference with the President of the College, both as a courtesy gesture and for further data gathering.

"We feel that the churches and college share a concern for the same group of young adults in this community. We would like to know YOUR hopes and dreams, YOUR possibilities and problems. ARE THERE WAYS IN WHICH THE CHURCHES CAN HELP THE COLLEGE meet human needs?"

****

"The President's office is full of people all the time, and it is so lonely. So little understanding passes over my desk."

****

WHAT A SURPRISE!

The President probably expects you to ask help from him in establishing student religious groups or publicizing your parochial events.

He may think you have come with complaints about some student appearance or conduct counter to community mores, some axe to grind.*

HERE IS A "CLIENT GROUP" coming to seek UNDERSTANDING, rather than patronage, privilege or particular services!

****

"Never before has a college president been so urgently called upon to live the ideals for which his enterprise stnads...harmonizing what I think with how I act is almost hopelessly involved because there are so many people who do not think what I think, who would not act as I wish to act."

****

"Were I an OUT hoping to get IN, perhaps it would matter less. But I am an IN, possessing a cutting responsibility for the welfare of so many of those who disagree with me. My professional life is one grand compromise."

****

"Many of my young friends do not understand what it takes, what it means to compromise...they see in the fact that I compromise a break in my integrity, a reason for distrusting me."

Another college president, William Moore, Jr. has written a book called BLIND MAN ON A FREEWAY
Jossey-Bass Publishers
615 Montgomery Street
San Francisco, Ca. 94111

--William M. Birenbaum, President of Staten Island Community College, in an article in the SATURDAY REVIEW, 1/15/72

He has a forthcoming book called SOMETHING FOR EVERYBODY IS NOT ENOUGH, Random House, 1972

*The Lutheran Manual mentioned earlier gives a hint of what campus people may expect you to be: There are "...varying role expectations for the pastor serving an academic community. Some think you're trying to 'bring Christ to the campus' when He is already there. Others think you are responsible for the church attendance of every student or faculty member. Recognizing these expectations and clarifying the role as you see it, is helpful to those whom you meet."

Go to see the President, continued

A pastor we know wrote to a College President, commending her for the handling of a difficult situation which had been reported in news media. She responded: "This is the first time I've ever had any communication from a minister, good or bad, about what is happening on the campus," and promptly asked him to be a member of the Advisory Council for the school!

****

Even though you make clear the exploratory nature of your visit, a given President may want some specific suggestions from your group about further relationships. You might ask him to consider setting up a dialogue process for a few months (page 17), out of which joint strategy might grow. Hopefully, he will give you the names of other college personnel who would make common cause with your TASK FORCE.

To be realistic, know that a given President may not operate on the same wave length with your approach. There may be assumption gaps too wide to jump across in just one visit. The conversation may seem fruitless.

But you have learned something important about the college if this is the case!

Given the squeeze most college presidents experience today, you have rendered PASTORAL MINISTRY just by demonstrating your interest and concern.
When you say to a dedicated instructor or dean or administrator, "Take me inside your problems, help me to understand where you are, where you want to move, and what means you have at your disposal" you have ministered to his personal need to be affirmed in his work.
This is not a usual experience with "the public"...educational institutions are bearing the brunt of general mistrust and frustration with the "establishment."

SO, EVEN WHILE YOU ARE STILL ON A FACT-FINDING MISSION,

A campus ministry has begun...
It is still largely a MINISTRY of ASKING QUESTIONS, a MINISTRY of LISTENING

Unless you know a lot about various departments of the college, should you bring in proposals based on your perceptions of student and community needs, you may find yourself talking right past the people who could implement some of your suggestions.

Sometimes your QUESTIONS play a catalytic role in nudging the administrators to action.

OTHER ADMINISTRATORS who can give you the over-all picture would be the Dean of College Development, Director of the Research Department, the Dean or Director of Instruction, and the Dean of Community Services. (See p. 8)

CORNERS of the CAMPUS

which intersect most with CAMPUS MINISTRY CONCERNS

What follows is descriptive material, helping you to be realistic in your expectations about your college.

Now that you are working as a team, each can specialize in <u>one corner</u> and all share information and insights. Plan to spend as long as necessary in this "exercise" before rushing into programming...unless you are asked by some responsible college person to do so.

KNOW YOUR CAMPUS COMMUNITY...but know that there is little "sense of community" in this collection of from 5000-20,000 students, faculty, and staff, fragmented into many departments and with less-than-adequate communications systems.

Part of your ministry may be letting one corner know what another corner has happening!

All are commuters, geographically and sometimes psychologically, given the rootlessness in today's society, and the fact that "city" is a state of mind more than a place.

The Community College campus, whether rural, suburban, or inner-city, provides a setting where, daily, many <u>human problems</u> (not necessarily caused by the institution, not necessarily education in nature)

C O N V E R G E

to tax all the resources of the school, of the churches, of the community.

It is in the <u>intersections</u> of the campus, with all the racial, economic, sexual tensions people bring with them from home and job, that one rubs shoulders in these democratized communities-within-a-community.

HOW DOES THE COLLEGE ATTEMPT TO COPE with the varying needs, motivations, goals, success-failures, learning-for-life of its diverse population?

Just by asking QUESTIONS, you may find yourself getting involved.

Involvment is the price of

UNDERSTANDING

14

CORNERS OF THE CAMPUS

A. COMMUNITY SERVICES

Just a few years ago the COMMUNITY SERVICES function of the community college was raised to a higher priority, and most Community Colleges(in California, at least) have Directors of Community Services.

The concept has broadened from just putting on concerts, plays and recreational programs for the public, or allowing some use of facilities by community groups, to a variety of outreadh activities.

Recognizing the need for CONTINUING EDUCATION for all citizens, this may take the form of short courses(non-credit), workshops for skill training, becoming a clearinghouse for information about services of other health-education-welfare agencies, exploring needs of special groups.

It may be this office which coordinates STUDENT SERVICE projects, such as tutoring, recreational leadership, big-brothering and sistering with juveniles, or friendship with older persons.

WE RECOMMEND STARTING HERE as the Corner of the Campus where fruitful church-college interaction could begin to take place.

Resources--

In December, 1970, we hosted a Southern California CONSORTIUM of Community Services personnel and "educational policy makers" from cooperating denominations. We explored the possibilities for churches to tap the resources of the colleges in adult education and teacher training efforts within the churches. We heard of numerous ways in which colleges have tapped the resources of local churches in their communities. WRITE TO US for an interesting, play-by-play report from this meeting.

Your Regional Coordinator is a charter member of the NATIONAL COUNCIL ON COMMUNITY SERVICES for COMMUNITY AND JUNIOR COLLEGES.
(Would you like to become a member? Application forms available from our office)

Literature from this group reflects high idealism, awareness of relevant educational concerns, and much practical help. A recent report* suggests that it is the COMMUNITY SERVICES aspect which makes the COMMUNITY COLLEGES uniquely different from the other segments of higher education.

Be sure to ask if the Director of Community Services at your college is a member of this group (related to the American Association of Junior Colleges). Ask to borrow some of the literature which comes across that desk from these sources.

ADVISORY GROUPS

ADVISORY COMMITTEES of citizens to work with these departments are being developed, sometimes on mandate from Boards of Trustees. Find out if there is such a group for your college.

Offer your services with such an advisory group. You have contacts in the community, an awareness of "pockets of need," which could provide important data for the college. Chances are good that you will be asked to suggest others who could broadly represent the community in this way.

It is citizens like yourself who can keep urging the college as a total institution to truly serve theneeds of your community, not just assume

*The Community Services CATALYST, Fall, 1971

this is being done because there's a department for Community Services!

We see great potentials for relationship between church and college through the COMMUNITY SERVICES thrust. (Write, if you are interested, for an article written by Mary Alice Geier in 1970, appearing in a Feasibility Study for Southwest College, conducted by Urban Planning Associates) We will also send you a short article from the Community Services FORUM, Vol.1, No.12, December 1969, by Donald A. Deppe of the Office of Education, entitled "COMMUNITY SERVICE, CONTINUING EDUCATION and the COMMUNITY COLLEGE"

We like his use of the term "RESERVOIRS OF RESPONSIVENESS", which he believes Community Colleges can be "to the forces in the community which cry out for educational reform" and "to recurring pleas from our cities and towns for assistance in coping with change and solving the pressing problems of our complex and complexing communities." Can College and Churches aim for this role together?

B. PERSONNEL SERVICES

1) Counseling and Health Services

Here is a natural connection point for the clergyman. This is a Corner of the Campus where you may move as an individual before a Task Force is formed. Here you will learn much about:

what-the-student-brings-with-him-to-the-campus;
what-built-in-blocks-to-academic-sucess or self-actualization may hold him down or force him out

You will probably be immediately recruited for referrals of problem cases and "crisis clinic" services.

The Counseling Department, inadequate as it is on most campuses, as they would be the first to lament, is none-the-less the HEART of the campus.

It's the place one goes to pour out everything, even if you've just come in to find out if you-should-change-from-engineering-to-sociology-and-how-many-units-you-need.....which is the only kind of problem the counselors are officially equipped to deal with.

A pastor who comes with the attitudes assumed throughout this Handbook, a non-threatening, non-judgmental adult who is used to human miseries of all kinds, will be welcomed as a colleague by counselors and by counselors and by classroom teachers who relate to students as counselors as well as instructors. You may be in a postion to set up and participate in some training sessions for mutual skill-building. The college may eagerly use your talents or expertise in "encounter groups," putting you in touch with students who they sense are struggling with "religious" questions. Draft Counseling will be welcomed.

Often there are individual students who are in desparate need of some friendship group such as a Student Religious fellowship could provide. You can put them in touch with programs in community churches, or try to gather a small group yourself either on or off campus. Do not expect much in the way of leadership from such a group of "counselees."

The School Physician, the Campus Police or Security Officers, are others you should seek out to offer your willingness to relate to individuals with special problems. Your TASK FORCE needs to consider how much you want to play this sort of "band-aid" role, or who is most interested in long term commitment to such service. There are other areas you need time for as well!

2) Student Activities

On the surface, this may have seemed a logical corner in which to begin your involvement. We suggest that you find out what is happening, but office. tnat you not hold high expectations about initiating programs through this/

Student Activities officials function as part of the Personnel Services, interpreting and enforcing the regulations under which grass-roots student organizations can operate, reserving rooms for meetings (with some red tape), and advising Student Government.

FACT SHEET

A large proportion of students are heads-of-household, parents, wage-earners, voters and taxpayers, varying widely in age,

YET

the rules governing their assembly into voluntary groups, distribution of literature on campus, and extra-curricular activities

are still largely geared toward a teen-age, secondary school model.

HOW DO CAMPUS CLUBS GET STARTED?

If a group of 10-12 students want to start an organization for any purpose (political, religious, social-recreational, ethnic-cultural, departmental interest) a constitution must be submitted along with a membership list.

A faculty advisor must be recruited (AY, THERE'S THE RUB!)

Then Student Government must vote you in (by no means a sure thing), and your representative to some inter-club council has to show up regularly, or you're out.

Only such authorized clubs are free to hold or publicize meetings on campus. Campus Clubs generally can not be affiliated officially with regional or national organizations.

It is not an easy route to follow within a transient student population, and a group may make a splash one semester under charismatic student leadership, get a lot of newspaper space, even make the administration tremble, but the next semester be gone with the wind, or with that charismatic leader who transferred elsewhere.

Relatively few students participate in student body elections, yet these officers handle a sizable budget: the student body fee is collected at registration time.

Club participation involves a very small percentage of the enrollment.

NOT SURPRISING when you review the LIFE SITUATION descriptions on p 4 .

To recap: Commuting students probably carry job and home responsibilities;
Organizational and social affiliations(including church, if any) still at home base;
Even with an interest, one's class schedule may conflict with meeting time of the club;
If you're lucky, you'll only be at this college for two years before transferring to a 4-year institution or getting a job with the training you've received; hardly long enough to become a leader;
Finances and family factors may make of you a work-study student which means you take just a few units per semester and may be around the campus 7 or 8 different semesters, but your time has been too chopped up to allow for leadership roles in student government or campus clubs.

WE RECOMMEND that you cultivate, if you can, the students who do carry leadership in Student Government and Club Activities. Their perceptions about the college will be revealing, they may be the ones "making waves" which will eventually result in changed policies and some educational reform.

You will be interested in current Veterans' Club, Women's Organizations, Ethnic and Cultural groups.

These student leaders will be encouraged by your interest and may solicit your help in program leadership.

We recommend that you

Encourage the students you know to find an existing club on campus, or student government position, where they can carry a

Christian "witness, " translated in secular terms, perhaps, into "their world," the Campus Community.

Encourage them to participate as their time allows in a Student Service activity that is "educational participation in Community."

This may help them with vocational plans. It will certainly help the helping agency.

AND IT MAY BE BETTER RELIGIOUS EDUCATION in the long run than the organizational busy-work of a campus religious club, especially if they are active in local churches.

We have known able, concerned students who have bid for and won seats in student government in order to promote and effect worthy programs.

One example was in the field of Draft Counseling. A student who had been part of a religious fellowship group off campus, as an officer persuaded the Associated Students to set up free counseling in a room on campus, recruiting lawyers and clergymen for certain hours of the week. The College Counseling department, aware of this need, could not get clearance to offer this service officially. The religious groups near campus had the expertise and willingness, but could not get on-campus publicity to the students most needing the service, nor could counselees cover the distance involved in their free periods. A student leader made it happen

Other examples could be described

dealing with survey of housing needs, with eventual establishment of a Student Housing Office on campus. Efforts like this currently concern child care. (Let us hear of your experiences)

It must be said, also, that some of those in student government are on personal ego-trips.

HOLD BACK ON THAT URGE TO "START A STUDENT GROUP"

If you've been fanatasizing about "how nice it would be if a group of church kids could meet regularly on the campus", the foregoing pages will have explained our view that the student-religious-club-on-campus is a ticket to frustration.

We are not aware, in the last few years, of much demand for or support of such on-campus groups for commuting students.

In this do-it-yourself time, it is not likely that a program for students, initiated by the establishment, will cut much ice. And their time is very limited.

Perhaps such a group for college-age youth will be a likely option within your own church or in cooperation with other TASK FORCE members and their constituents-who-are-students. We are not arguing with the NEED for such fellowship, study-discussion and service groups for students who are motivated by interest in or commitment to a faith group. We are pessimistic about successfully launching on-campus activities to fill this need.

Newman Club and Hillel sometimes do opt for the campus club approach even when they have centers abutting the campus. There will sometimes be "Christian Clubs" of the non-denominational variety with dedicated faculty advisors. We are not currently aware of such programs which effectively engage students and faculty in CAMPUS MINISTRY as that term is understood throughout this Handbook.

Some of the grass-roots, "Jesus Movement" groups have sporadically appeared on campuses recently with chanting, hymn-sings, and leafleting but not with the official blessing of anyone here below. They have sometimes flouted protocol and rules, commandeered classrooms without reservations, disturbing the educational process somewhat. Were they to persist they would become subject to the same well-publicized institutional restrictions which curtailed such tactics of black, brown and other activist student groups a few semesters ago.

IF A MIRACLE HAPPENS...

If a group of students in a truly spontaneous effort should come to you for help because THEY want to initiate such a ministry-to-each-other Campus Club:

1. SHOUT HALLELUJAH!! ("e thought you'd never ask!)
2. SEND US A WIRE (collect) reporting this unheard of phenomenon!
3. LET THE STUDENTS DETERMINE just how, when, where, and why your own involvement should continue.

AS FOR YOU AND YOUR TASK FORCE, it is our experienced opinion that your time and energies can be put to more long-term effectiveness in other directions.

Colleges seem most receptive to inter-faith or inter-denominational efforts (through a University Religious Conference or Religious Coordinating Council of staff advisors) and will often broadly interpret their rules to allow occasional use of on-campus facilities for programs "of an educational nature" where a trust relationship has been established.

A good reason to KNOW THE FACULTY--which is the next CORNER OF THE CAMPUS to explore.

C. *THE INSTRUCTIONAL AREA*

MINISTRY WITH FACULTY IS MINISTRY TO STUDENTS

Your informal contacts may be primarily with classroom instructors.

These are the persons who, day-by-day, have most contact with students. In these times of heightened peer-pressures, youth have few role-models among adults. It is still possible for a teacher to hold that position, a teacher who stimulates idea-exchange, demonstrates in his own life-style (in and out of school) that he is truly a human being. Such a one becomes an admired adult, even a "guru", to some students.

Often such a person will flatly deny any <u>religious</u> connection or motivation, yet be carrying on a <u>ministry to students</u> in very important ways. There are also those faculty who try to change the institution from within toward less punitive grading policies, real counseling services to disadvantaged persons, and relevancy to the community. Such persons are your natural allies, and you may find the campus ministry you are undertaking in terms of working with and through them to have some influence over the life-style of the whole college. This is a way to translate the <u>good news</u> for students in terms that affect their educational experience.

AT LAST! This Handbook is suggesting that you

<u>HOLD A MEETING!</u>

Such a meeting may be part of the informal fact finding mission before you have done any of the things suggested herein. It certainly will be needed before developing a <u>strategy</u> for Campus Ministry

Set up some DIALOGUE PROCESS

It is almost never too early to call a meeting of some faculty and some clergy. (Remember we have soft-pedalled the urge to call a meeting of students and clergy!)

There are some not-too encouraging studies about characteristics, values, and attitudes of faculty in Community Colleges. Forget these for now! Cultivate the faculty people you <u>know</u> and those your student friends tell you about.

BRING THEM TOGETHER WITH YOU. A faculty friend can perhaps arrange for a meeting to take place on campus. If not, invite them to your house for a gabfest.

If the group clicks, encourage this small group (10 or 12 people at the most) to commit themselves to at least four unofficial, open-ended meetings. The purpose:

<u>serious inquiry</u> into nature goals, present condition and future prospects of this college,

or <u>or</u> understandings about the life situations of students which affect their academic and self-fulfillment pursuits, their educational goals, the value dimensions of their lives,

<u>or</u> major points of agreement/disagreement among educators today.

Or state the purpose in terms of what your TASK FORCE <u>needs to know</u> in order to plan an effective ministry.

The professional educators will do most of the <u>telling</u> early in the process. The community persons offer themselves as students. But very quickly the one will be pushed beyond the point of easy answers and all will get caught up in reflective, interpersonal dialogue about the assumptions basic to their day-to-day work.

The mutual benefits are difficult to measure. Participants in such groups testif that such an experience , sometimes lasting a year or more before a scattering into n groupings or Task Forces for joint action, had profound impact on their personal and fessional decision-making. The close relationships that develop have "pay-offs" perh many months later.

You, by initiating the process, have provided for cross-disciplinary exchange between teacher and teacher, and perhaps have opened channels for communication betwe faculty and administrators. Subtly or directly, the issues raised in these discussio will get on the agenda for eventual action by the college.

YOUR MOST IMPORTANT MINISTRY? COULD BE!

Faculty and staff are around lots longer than students are in a Community College Their policies and practices directly affect the life and learning possibilities for students. A MINISTRY-TO-STUDENTS includes affecting the atmosphere and the practical details of their educational experience.

AFFIRM UPHOLD INSPIRE the teachers who mediate that education.

(Would you like to hear more about experiences of such Faculty-Clergy Dialogues? Contact your regional office.)

CAN THE CAMPUS MINISTRY INFLUENCE CURRICULUM?

Ideally, the curriculum at the Community College is created, shaped, revised to meet changing needs of the students from that community. Thus it is a legitimate concern the "public" although not in a narrowly parochial sense.

If, as a client group, your TASK FORCE has suggestions for new courses based on y understanding of needs of special groups (e.g. church school teachers, urban affairs specialists, volunteers with welfare agencies, ethnic populations, etc.) by all means approach the college with ideas.

The Dean of Instruction can give you the widest perspective on the scope of the curriculum. The Community Services department can sometimes implement short courses (non-credit) which might prove themselves worthy of inclusion in the regular curricul

HOW ABOUT RELIGIOUS STUDIES?

Now that many state colleges and universities offer majors in Religion, the studer who take such courses at a Community College can transfer credits whether in History, English, or Philosophy departments. Roger Schmidt of San Bernardino Valley College i leading proponent of Religious Studies departments for the Community Colleges and has developed an impressive program which he would discuss with anyone interested.

Beyond this academic concern, we know that many persons are seeking greater under- standing for coping with the realities of their own lives and would welcome courses which seem to offer perspective for this. The current ethnic-consciousness, not only for minority group members, draws people into discovery of their own spiritual heritag and group-ego past.

All this argues well for a renewed emphasis here. Ask about what your college offers in this field.

From Corners to Centers of Power

We have outlined a picture of various corners of the campus which particularly intersect with campus ministry concerns. We could have mentioned Developmental Communications, Learning Resources Centers, Career Guidance, Placement Office, Financial Aids, Cooperative Education...but you've probably discovered them by now yourself!

There has been a lot of stress on a pastoral approach, a ministry of listening and understanding, of affirming and upholding, on campus. Now we direct your thoughts toward a ministry of advocacy and governance.

Dealing With Decision Makers

You need to know how the big wheels turn, either keeping all the little wheels turning and meshing or grinding them to a halt.

No matter what great ideas for relevant education and learning-for-life may get generated through student-faculty-administrator efforts on a campus or even through your Faculty-Clergy group, unless the Board of Trustees can be persuaded to act positively and vote necessary funds, the process is at a stand-still. Sometimes decisions cause a falling-back-from meeting urgent needs.

One member of your TASK FORCE may be assigned to sit in on sessions of the Board of Trustees of your Community College district. (Everyone should have this experience at least once!)

Get to know the trustees as individuals where possible, raise issues of concern with them. Work with other groups of citizens to recruit and promote the candidacy of intelligent, educationally perceptive, human beings.

This is part of your CAMPUS MINISTRY even if you never set foot on the college property! Your participation could lead your congregation to exercise their citizenship responsibilities. Local school board elections afford church people opportunity to be influential in the public arena.

This "exercise" can come FIRST, DURING, and sometimes AFTER all the steps suggested.

It will behoove you to be cognizant of legislative actions and possibilities directly and indirectly related to Community Colleges (e.g., E.O.P. funding), and of "master plans" for higher education for the state. Ethical concerns intersect quite sharply with political actions.

Ask one of your Campus Contacts to procure for you regular copies of the newsletter of the California Junior College Association, faculty association bulletins, and other literature which comes to them as employees. This will enlarge your understanding of the limits within which each college must operate.

The Regional Office has a Resource Library which can also keep you abreast of significant happenings.

The fact that you know enough about their world to ask good questions puts any conversation with TRUSTEES and ADMINISTRATORS on a new footing. Your ideas will certainly be taken seriously.

LOCUS of PUBLIC POLICY-MAKING

Where does it lie? How can I find out what happens in my state?

For California readers, several pages are provided in an APPENDIX to this Handbook, giving some such information. The Regional Office is about the task of researching and digesting pertinent factual material.

Some areas in which to begin asking questions:

OPEN ENROLLMENT- Will the Open Door be drastically modified as a result of serious financial crises in education?

What does "OPEN ACCESS" mean in terms of 1(admissions; 2) location of colleges within commuting distance (even walking distance for some store-front "campus without walls" experiments); 3) tuition and student aid that encourages attendance from all economic groups.

To quote John Lombardi, in an article in May, 1972 JUNIOR COLLEGE JOURNAL, "the Carnegie Commission on Higher Education hedged by recommending no tuition or low tuition." Is there a clear requirement for a public policy that the thirteenth and fourteenth years be free of cost to the student?

Or does your state law permit **FEES**, while forbidding **TUITION** ? In some States, recurrent and compulsory fees ("modest instructional fees") may be larger than tuition in other states! What are the trends?

In some states, the Community College **BUDGETS** are reviewed and passed not by the TRUSTEES or an Agency of HIGHER EDUCATION, but by a county or similar political legislative unit (with responsibility for local budgets and legislation but perhaps not a broad understanding of higher education).

ONCE YOU BECOME INFORMED, there is a possibility that your TASK FORCE could help raise the questions of HUMAN VALUES,...the meaning of practical implementation beyond dollars and cents, with county supervisors, business and industrial leaders.

STATE or LOCAL CONTROL

Does your State have a MASTER PLAN FOR STATE POLICY IN HIGHER EDUCATION?

Is there a separate GOVERNING BOARD for Community Colleges? How is it selected?

To quote from an article by James L. Wattenbarger and Louis W. Bender in the June/July, 1972 issue of the JUNIOR COLLEGE JOURNAL,

"There is continual evidence....that the locus for much of the public policy-making for higher education for

PLANNING, BUDGETTING and EVALUATION

is s h i f t i n g from

THE INDIVIDUAL INSTITUTION and the LOCAL COMMUNITY to some form of STATE LEVEL CONTROL"

Will you join the effort to preserve the strengths of local autonomy for Community Colleges, at the same time utilizing the efficiency and equity of statewide direction?

As an informed LITTLE PUBLIC, you and your TASK FORCE can now offer critical judgment about certain policies of the district or of the college, but as an involved ally, not a sniper. Our guess is that you will find yourself an ADVOCATE, speaking-in-behalf-of your college and the Community College movement in general. You will want to be on hand when a proposal from one of your intersected corners comes before the Board for action.

Bill Hallman has said: "In spite of the history that has often charged the church with a heavy handed control over education, it may be that in this day the CHURCH can act to keep the COLLEGE free against those forces (political, religious, and social) which would thwart its freedom."

* * * * * * * * * * * * * *

FOR THE PURPOSES OF GETTING THINGS DOWN ON PAPER, we've described a

SERIES OF STEPS to be taken toward UNDERSTANDING

OF the Community College in your vicinity.

Actually, a lot of these steps have to be taken <u>simultaneously</u>, which is why you need more than <u>two legs</u>.

A TASK FORCE has more than two legs!

We can almost guarantee that if you have taken even some tiny steps along the pathway suggested, a pathway that criss-crosses the campus, then cuts into the community, and back to the campus again, YOU ARE ALREADY INVOLVED in some phase of CAMPUS MINISTRY with somebody, some department, some activity.---And you may have long since said to yourself, "But this is what I've been doing all along."

Each Community College is so individually unique that we would not prescribe a program. Yet community colleges are enough alike in their purposes, in the populations they gather and the social needs they address, that we have made bold to describe in a general way what we think you will find. (You may come to different conclusions!)

Out of a backlog of relationships and experiences in Community Colleges, this has been an attempt to share <u>pointers</u> or <u>flashlights</u> to illumine roadway as you walk these paths. "Nobody else can walk it for you," but you need not be lonesome!

If you share with us any or all of the basic assumptions (Pg. 22-23 of this book) then WE'RE IN THIS THING TOGETHER! And we are in an arena of potentially great significance in American society where we can have an influence on the shape of things to come.

YOUR ROLE AS INTERPRETER

AN IMPORTANT PART OF THIS PILGRIMAGE IS SHARING WHAT YOU'VE LEARNED

Being an INTERPRETER

of the COLLEGE to the CHURCH and COMMUNITY	of the CHURCH and COMMUNITY to the COLLEGE
You share your understandings with parents, with older people who fear and resent students, with young people, with voters, with school-men in other branches of education such as high school counselors.	Because of your INVOLVEMENT, you can share your perceptions with the people of the college, sometimes in the form of questions, sometimes in the form of report, being go-between for students-to-faculty, faculty-to-students, community special interest to service departments.

You underscore and highlight the needs you know about.
You make proposals for programs and action.
You respond when asked for help and leadership.
You are sincerely critical.
Your "presence" will open up conversations about the values dimensions of teaching, the great ideas which sway men's minds, the cultural changes, the major points of issue in education today.

e.g., "Is education a body of data which one ingests sequentially and cumulatively?" or "Is education the process of human maturation?"

ETHICAL QUESTIONS...
THEOLOGICAL QUESTIONS

Wesley Hotchkiss calls this a PIVOTAL PROBLEM in an article, "Beware the Quiet Confrontation", The Journal, Winter, 1971-1972.

TO SUMMARIZE--

It will be apparent that Campus Ministry is seen as a ministry of the local church--

That it is more than ministry to students, or put another way, ministry with faculty IS ministry to students,
That a ministry begins to happen through demonstration of concern for the institution and the individuals in it,
That thorough understanding of the Campus Community and its needs will determine strategy for service,
That the joint prayers and practical efforts of students, faculty, pastors, and parent-citizens will make a difference.

Spring 1972

Theological Elements in Rationale for Campus Ministry with Community Colleges

The foundation of any Christian ministry is in a community of faith, historical/contemporary, committed to being "Christ's body." Sharing both the affirmation by Jesus of God's creative and reconciling activity in human history and the model of his cruciform life, those responsive to his commission (John 17:18-21) find unity of purpose and imperative for ecumenical efforts.

It is our belief that God's purposes and the promises of the Gospel are aimed at the very center of the world's activity, and that the individual and corporate mission of Christians is to keep aware of these purposes and promises, share (proclaim) them, and act upon them in the everyday routine of personal and institutional life.

On this premise, the ministry of the churches within higher education is carried primarily by those constituents of any educational organism through their own life-work of teaching-learning-administrating. (I Peter 2:9). Ministry to students/faculty involves calling them to such activity where they are (the campus), and enabling (Eph. 4:12) them to

> "reclaim men from the oblivion of investing in worthless objects of commitment and trust; create community among alienated persons; bear the goodness and certainty of purposes at the center of reality.... and serve ordinary human needs." 1

Our concern about the quality of life, in all of the experiences that people have, casts us in the role of advocate within public education. Ours is a ministry for, in behalf of, and alongside (John 4:19-21 and II Cor. 1:3-6) those institutions which provide maturing experiences toward self-actualization of persons-in-community and toward a just social order. The Community Colleges have such a philosophical commitment. Yet the structures and policies of institutions increasingly condition the available choices open to individuals with a widely-divergent set of experiences, goals, values and learning styles. Thus an integrated ministry that is pastoral/prophetic, must call the educational establishment itself to integrity in the dynamics of its decision-making, at the same time calling individuals to the responsible humanity which we have in Jesus Christ.

The community of the community colleges is also the community of the local congregations. What happens to people within both contexts is of concern to both institutions. Both have resources which can be directed toward meeting the self-defined needs of people seeking human freedom and fulfillment. A two-way ministry is possible, if the "faith community" takes the initiative in the interaction process.

Our understanding of the Gospel of Jesus Christ, the mission of the Church, and of the dynamics of the educational process in our time, brings us to an operational style of ministry that stresses such relationships, engages in dialogue more than proclamations, and enables and celebrates "community" whenever it is discovered.

1. Wording borrowed from Clifton W. Kerr, unpublished study paper, Columbia, Missouri UMHE, January, 1972

Mary Alice Geier

UNDERPINNINGS

BASIC ASSUMPTIONS UNDERLYING THIS HANDBOOK

Regarding the Church and Education

PREMISE #1: Religious education is not just something the church sponsors to train children and youth to support and serve the church; not just group work that produces plans and programs.

PREMISE #2: Human beings have a right to develop basic skills such as reading, writing, a knowledge of the world in which they live, an opportunity to develop special skills or aptitudes, to be self-actualizing, useful, creative persons. The church has a concern to help all persons to achieve these fundamentals of education.

PREMISE #3: Education is far more than schooling. The church is concerned about the quality of life in all the experiences that people have. We must look at agencies and institutions of education (including the church) in terms of what they actually do to and for individuals.

MINISTRY TO (Individuals like students) becomes-- MINISTRY WITH (Institutions like colleges)

The structures and policies of institutions increasingly condition the available choices open to persons.

PREMISE #4: One goal of the church is to have an ethical influence in society. The church is in dynamic interaction with culture. The values of culture become a reality with which both church and college educators must wrestle if education is to enable cultural transformation as well as cultural transmission.

The Underwood Report[1] suggests that the contemporary world needs a combination of what the church should be able to offer: PROPHECY, with what the college should be able to offer: INQUIRY AND KNOWLEDGE. Both should focus on "creation and maintenance of policies that will make our social order more humane, thus releasing the creative energies of people so that they can understand and appreciate their trip through time."[2]

Regarding the Potential relationships between Community Colleges and Churches

PREMISE #5: Because of its built-in commitment to "community services", a Community College may be more open to working with churchmen in areas of common concern than any other branch of public Higher Education.

PREMISE #6: Because the Community College is supported by and must serve the needs of a very diverse population, its officials will be rightly suspicious of parochial approaches from the churches, but warm to ecumenical groups which represent an obvious "client group" within the community.

PREMISE #7: Young-people-who-are-students enter into many relationships today "without benefit of clergy" and are capable of organizing themselves into groups for a variety of purposes (including religious pursuits). It seems no longer practical nor appropriate for the church to set up "religious clubs" or "put on programs for students" at these commuter campuses. There are better ways to use our energies and make a significant contribution.

PREMISE #8: A major contribution the churches can make to the Community College is to become informed "little publics" about the varieties of educational experiences possible for a variety of clients; then to understand the dynamics of decision-making in a Community College district and exert appropriate influence within that process as critic, ally, advocate, reconciler, and facilitator as occasion demands.

PREMISE #9: The Community College has resources through its faculty expertise and student talent to enhance the churches' programs of adult education, youth ministry, leadership training, awareness of social issues, and cultural change.

The churches have experienced leadership, clergy and lay, which the college needs in areas of personal growth experiences, teaching-learning techniques, and the identifying of pockets of human need in the community. There are many potential areas of joint and reciprocal action when trust relationships have been built.

PREMISE# 10: The churches will have to take the initiative in this effort.

BIBLIOGRAPHY

1 Underwood, Kenneth. THE CHURCH, THE UNIVERSITY, AND SOCIAL POLICY, The Danforth Study of Campus Ministries, Volumes I and II, Wesleyan University Press, Middletown, Connecticut, 1970.

2 Nelson, C. Ellis, an address given to the Policy Board of the Department of Higher Education, National Council of Churches, in April 1970, appearing in the FACULTY FORUM, June, 1970.

Articles you can read at your local library: (in addition to those noted elsewhere in this HANDBOOK)

CHANGE MAGAZINE, Winter 71/72, "The Community College in Search of Identity" by Arthur M. Cohen and Florence B. Brawer

SATURDAY REVIEW, 7/17/71, "The Big Move to Non-Campus Colleges", by Ernest L. Boyer and George C. Keller.

Articles and Booklets you can borrow from Regional Resource Library:

David Price, Prospectus for a short book in Manuscript form, Community Colleges and Churches: Potentials for Relationship

Building a Better Ministry to Community Junior Colleges, #50110-HE, issued by the Department of Campus Ministry, The United Methodist Church, P.O. Box 871, Nashville, Tennessee 37202 (several years old)

"The Quiet Revolution", by Patricia Cross, from Report of The Center for Research and Development in Higher Education, University of California, Berkeley

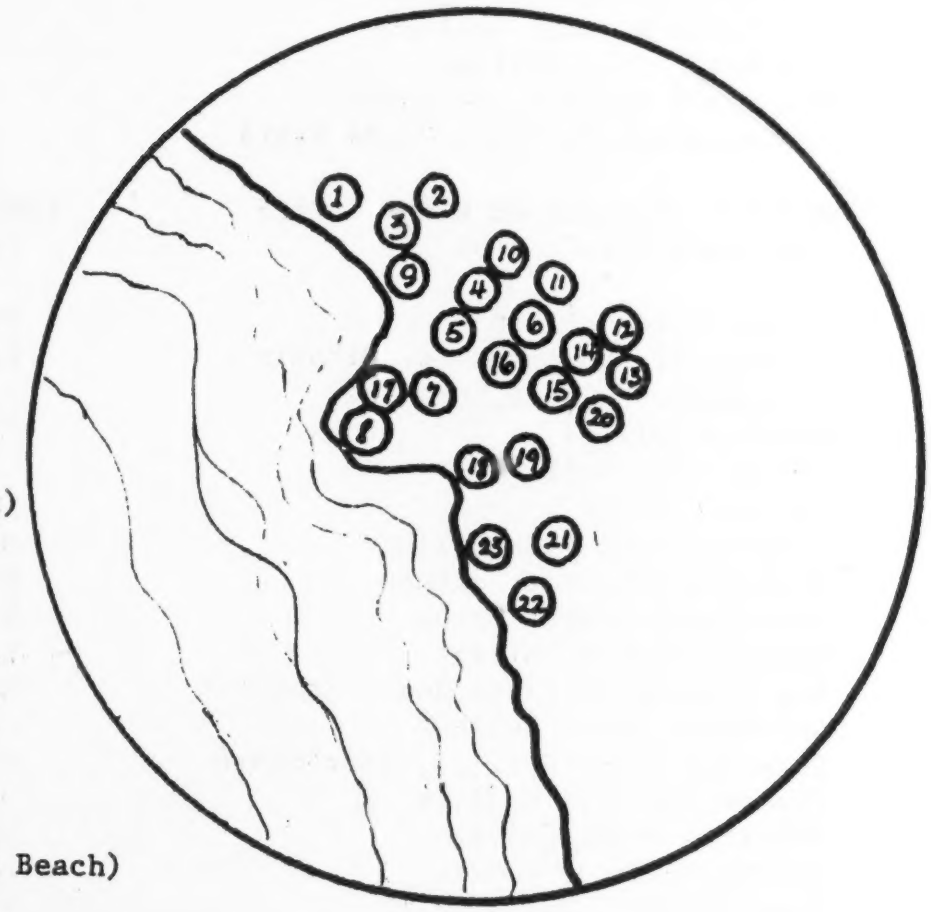
Numerous Monographs and booklets from the
American Association of Junior Colleges
ERIC Clearinghouse (Research) for
National Council on Community Services for Community and Junior Colleges

Materials regarding the Proposed Study Plan of the Joint Committee on the Master Plan for Higher Education, California Legislature, John Vasconcelles, chairman.

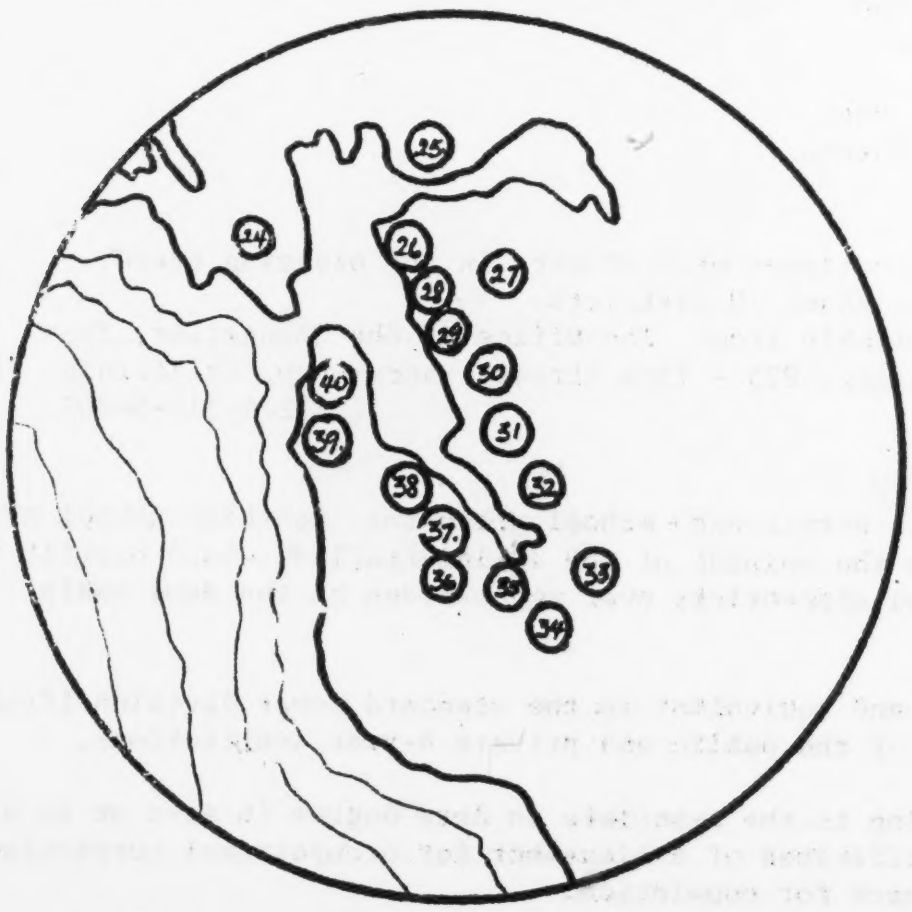
From time to time we will send extra pages to be added to the Appendix of this HANDBOOK to keep you abreast of writing and action in Community Colleges education. In requesting materials we would appreciate some contribution toward postage and handling. For additional copies of this HANDBOOK $~~1.50~~ would cover such expenses of our office.

Los Angeles Area Community Colleges

1. LOS ANGELES Pierce
2. LOS ANGELES Valley
3. WEST LOS ANGELES College
4. LOS ANGELES City College
5. LOS ANGELES Trade-Technical
6. East LOS ANGELES College
7. LOS ANGELES Southwest College
8. LOS ANGELES Harbor College
   (all of these are part of the Los Angeles Community College District)
9. Santa Monica College
10. Glendale College
11. Pasadena City College
12. Citrus College (Azusa)
13. Mt. San Antonio College (Walnut)
14. Rio Hondo College (Whittier)
15. Cerritos College
16. Compton College
17. El Camino College
18. Long Beach City College
19. Cypress Junior College
20. Fullerton Junior College
21. Santa Ana College
22. Orange Coast College
23. Golden West College (Huntington Beach)



San Francisco Area Community Colleges



24. College of Marin
25. Solano College
26. Contra Costa College
27. Diablo Valley College
28. College of Alameda
29. Laney College
30. Merritt College
31. Ohlone College
32. Chabot College
33. San Jose City College
34. West Valley College
35. DeAnza College
36. Foothill College
37. Canada College
38. College of San Mateo
39. Skyline College
40. City College of San Francisco

SAN DIEGO AREA COMMUNITY COLLEGES

Mira Costa College, Oceanside
Palomar College, San Marcos
San Diego Mesa College
San Diego Miramar College
San Diego Evening College
San Diego City College
Grossmont College, El Cajon
Southwestern College, Chula Vista

COMMUNITY COLLEGES IN OTHER CITIES
(Northern California)

Porterville College
College of the Sequoias, Visalia
West Hills College, Coalinga
Reedley College
Fresno City College
Merced College
Monterey Peninsula College
Hartnell College, Salinas
Cabrillo College, Aptos
Modesto Junior College
San Joaquin Delta College, Stockton
Columbia Junior College
Cosumnes River College, Sacramento
Sacramento City College
American River College
Sierra College, Rocklin
Yuba College, Marysville
Santa Rosa Junior College
Napa College
Butte College, Durham
Feather River College, Quincy
Lassen College, Susanville
Shasta College, Redding
College of the Siskiyous, Weed
College of the Redwoods, Eureka
Gavilan College, Gilroy

COMMUNITY COLLEGES IN OTHER CITIES
(Southern California)

Imperial Valley College, Imperial
Palo Verde College, Blythe
College of the Desert, Palm Desert
Mt. San Jacinto College, Gilman Hot Springs
Riverside City College
San Bernardino Valley College
Chaffey College, Alta Loma
Victor Valley College, Victorville
Barstow College
Antelope Valley College, Lancaster
College of the Canyons, Newhall
Moorpark College
Ventura College
Santa Barbara City College
Hancock College, Santa Maria
Cuesta College, San Luis Obispo
Taft College
Bakersfield College
Saddleback College, Mission Viejo

There are a total of 93 colleges with 10 more in the planning stage. These are organized into about 70 districts.
A helpful brochure is available from: The Office of the Chancellor, The California Community Colleges, 825 - 15th Street, Sacramento, California 95814 (#43274-214-5-70)

OPEN DOOR POLICY OF ADMISSION

The Community College will enroll high school graduates, non-high school graduates over age eighteen who, in the opinion of the administration, would benefit from the instruction given, and apprentices over age sixteen on the same basis.

COMMUNITY COLLEGES OFFER

Transfer courses similar and equivalent to the standard lower division (freshman and sophomore) offerings of the public and private 4-year institutions.

Vocational training leading to the Associate in Arts degree in arts or in science, and in some cases to certificates of achievement for occupational curriculum that requires less than two years for completion.

General education and CONTINUING EDUCATION.